The True Source of a Happy Life

Hugh Wayt

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THE TRUE SOURCE OF A HAPPY LIFE

BY
HUGH WAYT

"All who joy would win must share it.
Happiness was born a twin."—*Byron.*

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To My Mother.

PREFACE.

There are many unhappy people in the world. No one will deny this. These unhappy people may become happy by observing certain laws. Henry Drummond says, "Happiness is governed by law." This brief booklet is designed to present in convenient form these laws. It has been our purpose to make it sufficiently brief so that busy people might read it, and yet sufficiently full to give a somewhat complete outline of the laws governing happiness. So that any one who is honestly seeking the true source of a happy life may speedily find the same.

With the earnest desire that it will be helpful to all who read its contents, this little booklet is sent forth on its mission.

HUGH WAYT.

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I.

THE LAW OF SELF-CONTROL.

Two powers which, in my opinion, constitute a wise man, are those of bearing and forbearing.—*Epictetus.*

I will be lord over myself. No one who can not master himself is worthy to rule, and only he can rule.—*Goethe.*

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—*Samuel Johnson.*

I.

The Law of Self-Control.

Self-Control is indispensable in the pursuit of happiness. However, it is difficult to secure. Alexander the Great conquered all the world and then wept for other worlds to conquer, but he did not control his own spirit, dying a drunkard at thirty-three years of age. Daniel Webster could sway great audiences by his power of oratory, but did not master his personal life. Professor James says that one of the best principles in self-mastery is to carry into execution as soon as possible the good resolutions which are formed. Decide upon a course of conduct and immediately follow the decision by action. If postponed till some future time, execution may never materialize. Form a resolution to rid your life of every thing which makes you unhappy and to introduce into your life those things which bring joy and gladness.

Be moderate. Keep free from undue violence, rigor, or excitement. Be mild, temperate, calm, reasonable and gentle. If moderate in appetite, one does not impair his health by becoming gluttonous. By controlling temper he performs no hasty and rash acts causing permanent regret. By controlling his tongue he utters no word to wound the feelings of others. The equipoise of character and the self-mastery that

come by being moderate are essential to one's happiness. This victory will precede all others in our pursuit of the joyous life. Too many excesses of all sorts have falsified our senses and injured our faculty to be happy.

To maintain a calm and quiet disposition under exciting circumstances will help much to make one's life pleasant and happy. Don't worry about things you can not help. A groceryman, whose stock and household goods were all destroyed in a flood, slept soundly on a bench in a schoolhouse where they had gone for shelter. One of his friends said, "How can you sleep when you have lost all you had?" He replied, "It was through no fault nor carelessness of mine, and if I get a night's rest I will be able to go to work in the morning and build up again."

To reach the happy state through calm self-possession means the patient endurance or toleration of many things. The refraining from retaliation or retribution. The manifesting in one's life of leniency and indulgence.

Sir W. Temple says, "Health is the soul that animates all the enjoyments of life." That state in which all the natural functions are performed freely without pain or disease is necessary to the well-being and happiness of any individual. Whatever impairs the body limits the mind. Vice corrupts the body, thereby decreasing the ability to fully enjoy life. A weak, sickly or defective body puts one at a disadvantage in all his work. You should therefore as carefully as possible train,

develop, discipline and use your body. This is one of the fundamental principles.

The happy individual is one with a clear conscience. Uneasiness of mind arising from wrong-doing will cause one to be unhappy. A sense of guilt produces keen pain. Compunction of conscience is the mother of distressing grief. Remorse is the enemy of happiness. It is true, sin promises much. It seems so beautiful and attractive that it draws upon the uncontented mind. If people could just see beyond the attractiveness of sin, and there behold the deception, the disappointments, the unkept promises, it surely would be avoided. An X-Ray examination is needed to vanish its false promises. Sin produces a guilty conscience, which makes us unhappy. Junius says, "After long experience of the world, I affirm before God, I never knew a rogue who was not unhappy."

The memory of the evil one has not committed gives happiness. The knowledge or memory of the good one has done gives greater happiness. When David of old undertook to describe the blessed or happy man, he drew the picture of a good man. This was right; for, after all, only those are truly happy who are truly good. Yet men are often more concerned to know the way to happiness than to know in what happiness consists. Goodness is not only the way to happiness, but is happiness itself. The source of true happiness is not from without, but from within.

II.

THE LAW OF MAGNANIMITY.

An effort made for the happiness of others lifts us above ourselves.—*Mrs. L. M. Child.*

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others.—*La Bruyere.*

Is not that the truest gratitude which strives to widen the horizon of human happiness and to make our fellows sharers in that which has gladdened us?—*H. C. Potter.*

Be good, get good, and do good. Do all the good you can; to all the people you can; in all the ways you can; as often as you can; and as long as you can.—*Spurgeon.*

II.

The Law of Magnanimity.

Greatness of mind and heart will give us the spirit to do and to bear great things. It endures trials without sinking beneath them, stands face to face with danger and death without flinching, can smile favorably on the face of a foe, and rejoice in a competitor's success. It is calm under great provocations and endures unmoved both perils and privations for the sake of great principles and the common good.

True magnanimity consists in personal worth. One may be truly magnanimous and recognized as such, and at the same time be destitute of learning, scholarship, office or rank. Such nobility, or largeness of life, is frequently found in persons of humble circumstances. Acts worthy of heroes are being performed daily by persons scarcely known at all. The qualities which must be sought in order to secure such greatness of mind and heart are a lofty purpose, deep sympathies and absolute self-sacrifice. These combine in a nobility of character and life which makes one happy.

Be unselfish. Have due regard for the interests, pleasures and advantages of others. Possess the disposition to seek the gratification, welfare or advancement of others even at your own expense. Is it not true unselfishness when the mother allows furrows of care to

be plowed across her brow in properly rearing and training children? Does not filial affection lead many children to the limit of unselfishness in caring for aged parents? Is it not an exhibition of pure unselfishness when men face exhaustion, wounds and often death that others might have a better country to live in? And yet how these unselfish acts produce joy and gladness in their own lives.

Be willing to spend and be spent for the uplift of humanity. Sow bountifully to the enjoyment of others and you will reap a bountiful harvest of happiness for yourself. Give of encouragement and helpfulness to others, and happiness shall be given unto you, "Good measure pressed down, shaken together and running over." Giving enriches the giver in true joy, unalloyed pleasure and genuine happiness. "Strike out the gain of giving and you destroy the core of history, the soul of oratory, the beauties of literature, the glories of poetry and song, the heroism of patriotism, the divinity of religion and the hope of eternity," says Haggard.

The happy life is a life of service. Being willing to work for the benefits of others. Conferring advantages and favors on fellow-beings. Carrying the loads of burdened people. For in such service we find the music of the strung cord, the grace and fashion of the lily, the sparkle of the diamond, the fragrance and beauty of the rose. Service is to life what song is to the bird's throat or plumage to its wings. A life of service throws out perfume like an orange tree, pours forth music like

a harp, flashes beauty like gems, cheers like a winter's fire, brightens like the sunshine. Our own lives are filled with joy as we thus brighten the lives of others.

The benevolent spirit aids much. The disposition to seek the well-being or comfort of others. Having a desire to alleviate suffering or promote happiness. Manifesting love to mankind. Being kind of heart; charitable. Always abounding in helpfulness. Offering our bodies a living sacrifice for the good of others: Constantly going about doing good. Visiting the fatherless and the widows—giving those things which are needful to the body. Such things form a spring which bubbles forth exuberant joy. They are the true source from which flows genuine happiness. Those who are seeking a life of joy will do well to drink freely from this fountain.

Self-abnegation produces happiness. The complete putting aside of self in both act and thought for the sake of some person or object. The forgetfulness of self in doing good for others. A life of self-sacrifice. If any person would be happy let him deny himself and take up some of the burdens of humanity and carry them. Sharing the burdens of earth's weary ones generates true joy and gladness in one's own life. We usually look at it from a different viewpoint, that others ought to do these things for us, but if they do it introduces unhappiness into our lives by making us selfish and haughty.

If you want to be happy, keep busy. Idleness is one of the sources of an unhappy life. Take the place

of the dear old mother bowed down under family and household cares. Relieve those worn and weary watching beside the sick and dying. Let the charming young lady of the house for whom the evening walk has grown old exchange places with the hired girl. You will make them the happier for the change, and you will be the same. This sort of conduct would amply cure discontent and rekindle the happiness extinct in many bosoms.

Practical usefulness is characteristic of happy people. Not full of theories and empty experiences. But to live in the great world of living people, busy events and many things, and everywhere and always to be a benediction and a blessing. To live for God and men and make the world better. Country, home, church, business and community are all benefited by such living.

III.

THE LAW OF CONTENTMENT.

Whoever is contented is rich.—*Firdasi.*

Contentment is natural wealth.—*Socrates.*

Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.—*Ming Sum Paou Keen.*

Happy the man, of mortals happiest he
Whose quiet mind from vain desire is free;
Whom neither hopes deceive nor fears torment,
But lives at peace, within himself content.
—*Lord Lansdowne.*

III.

The Law of Contentment.

Nothing is lovelier in life than the spirit of contentment. Fretting mars the beauty of many a face. Discontent spoils all one's life. Out of whatever window he looks the discontented person sees something that is not right. If there be a contented mind there is only good seen everywhere. The happiest homes in the world are not those in which are found the finest carpets, the costliest pictures and most luxurious furniture, but those in which glad, contented hearts dwell. A mind at rest glorifies the plainest surroundings and even the hardest conditions.

The problem in many lives is how to maintain the contented spirit, how to be composed in one's place when others are unreasonable, exacting, unjust and unkind. True philosophy teaches that we are to do our work well, to manifest the patient, gentle spirit, whatever our hardships and wrongs may be. Especially is it hard to suffer wrongfully and keep one's heart sweet and loving through it all. We find right here one of life's most serious problems. No one can avoid suffering at the hands of others. In the truest and most congenial friendships there are sometimes things which occasion pain. Even in the sweetest homes there is frequent need of mutual forbearance and forgiveness,

Many have to suffer continually, cruelly and bitterly. If one keeps love in his heart through all unkindness, ingratitude and injustice, never allows bitterness to creep in, never gives way to any feeling of resentment; always forgiving, loving, ready to help, he has won a great victory for happiness.

There are those who take to gloom as a bat does to darkness. They would rather nurse a misery than cherish a joy. They always find the dark side of everything. They are conscientious grumblers, as if it were their duty to extract some misery from every circumstance. The atmosphere is either too cold or too hot, too wet or too dry. They never find anything to suit their taste. Nothing escapes these scrutinizing critics. They find fault with the victuals on the table, the bed on which they lie, the car or vessel in which they travel, with the government and its officers—in short, with the world at large and in detail. They are constant grumblers. Instead of being content with their lot, they have learned to be discontented, no matter how happy their condition. Had they been placed in Eden they would have found something to criticize. This wretched habit empties life of much joy and turns every pleasure to pain.

You may have inherited the tendency toward this disposition in temperament, yet it is largely a matter of culture and habit, for which we are individually responsible. Every one can overcome such a disposition with the proper effort. It is clearly a most important part of culture to do so. Joyfulness is everywhere com-

mended as a duty. Discontent is a most detestable fault. Morbidness is sin. Fretfulness grieves humanity. It destroys the soul's peace. It disfigures the beauty of character. Its influence is bad. We should refrain from it for the sake of others. It has a very depressing effect upon them. We are unconsciously casting shadows or pouring sunshine; so let us strive to learn the art of contentment.

What are some of the elements of this true philosophy of life? One is patient submission to ills and hardships which can not be avoided. One bird struggles against the wire walls of its cage till it is all bleeding, bruised and exhausted. Another accepts its restraint, perches itself and is soon absorbed in the sweetness of its own song. Surely one is wiser than the other.

Another way is to resolutely refuse to be frightened by shadows or to see trouble where there is none. Much of the gloomy tinge that many people see on everything is caused by the color of the glasses they wear. We put on our blue glasses and everything looks blue. We can accomplish much toward curing ourselves of fretting and worrying by refusing to be misled by foreboding imagination.

IV.

THE LAW OF CHEERFULNESS.

Look upon the bright side of your condition; then your discontent will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

The inner side of every cloud is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining.—*Ellen Thorneycroft Fowler.*

Do not look for wrong and evil,
You will find them if you do;
As you measure for your neighbor
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.
—*Alice Cary.*

IV.

The Law of Cheerfulness.

It will help much in learning the lesson of happiness if we persistently train ourselves to be cheerful and to see the bright things in our every-day life. There are some people who seem to have eyes only for the disagreeable things. They find every bit of roughness and hardness in life's pathway. They see at once, and see it magnified, every unpleasant thing that comes into their lives. They remember every unhappy experience they ever had. They keep on the walls of their memory pictures of all their vanished joys and faded hopes. They indelibly record all the trials, adversities and misfortunes they have ever suffered. But, on the other hand, they are forgetful of all their blessings. They hang up no pictures of the joys they did not lose, which have filled their lives on so many bright days. They have poor memory for the things that beautify and gladden life.

There are few habits more common than this of remembering the unpleasant and forgetting the pleasant things, and there is no other habit which is a greater enemy of true joy. He who would be of good cheer must break this habit if it has fastened itself on his life. He must train himself to see the beautiful things and be blind to the disagreeable things. There are, in the ordi-

nary life, a thousand pleasant things—favors, joys, comforts, things to cheer—to one unpleasant thing, one real cause for unhappiness. It is a shame, therefore, to let the one bit of roughness, trial or suffering spoil all the gladness of the thousand blessings, the one discordant note mar all the music of such splendid harmony. We should learn to look at life, not to find misery and discomfort, but to find joy and happiness.

Don't borrow trouble. Don't wait for happiness. Go to work and make it. Accept the true philosophy of life. Take things as they come. Look at the bright side. If there is no bright side, make one. Don't hang down your head. "Nothing so bad but it might have been worse." "It is a long lane that has no turning." "It is always morning some where." "Every cloud has a silver lining." "The darkest hour of the night usually precedes the dawn." Form the habit of thinking how much there is to cheer you, even though there may be much to depress.

"How dismal you look," said a pail to his companion, as they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled; for let us go away ever so full we always come back empty." "How strange to look at it in that way," said the other pail. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it that way, and you will be as cheerful as I am."

Some people always take cheerful views of life.

They look at the bright side. They find some joy and beauty in everything. If the sky is covered with clouds, they will point out to you some great bank of clouds piled up like mountains of glory. When the storm rages, instead of fears and complaints, they find much pleasure in meditating on its majesty and grandeur. In the most defective picture they will see some beauty which charms them. In the most disagreeable people they discover some kindly trait of character. In the most discouraging circumstances they find something for which to be thankful, some gleam of cheer breaking in through the thick clouds. If there is one ray of hope any where they will find it. They have cultivated a faculty for happiness. They always make the best of circumstances. They are happy while traveling. They are contented at home. Their good nature never lags. They take cheerful views of everything. Such persons have a wonderous mission in the world. They are like fruit-trees covered with blossoms pouring sweetness all about them.

What is the philosophy of living which produces such results? Some will say, "People are born with sunny dispositions, with large ability for helpfulness and joyfulness, and with eyes for the bright side of life; while others are naturally disposed to gloom." It is largely a matter of training and habit. Make the best of yourself. Watch, and plant, and sow. Cultivate! Faint not, falter not! Press onward! Persevere! Perhaps you can not bear such splendid fruit, nor yet such rare, rich

flowers as others. But bear the best you can. At first your flowers may only be the daisies and buttercups of life—the little words, and smiles, and handshakes, and helpful looks—but they will have their effect on others and on yourself. Take down your harp from the willows, and begin the joyous song.

V.

THE LAW OF KINDNESS.

Kindness, a language which the dumb can speak, and the deaf can understand.—*Bovee.*

Kindness is wisdom. There is none in life but needs it and may learn.—*Bailey.*

Swift kindnesses are best; a long delay
In kindness takes the kindness all away.
—*Greek Anthology.*

SOMEBODY.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled a whole day long;
Somebody thought, " 'tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that Somebody you?

V.

The Law of Kindness.

Kindness is an element of happiness. Cultivate kindness of heart. Think well of your fellow-men. Look with charity upon the shortcomings in their lives. Do a good turn for them as opportunity offers. Don't forget the kind word at the right time. How much a word of kindness, encouragement, or appreciation means to others sometimes, and how little it costs to give it!

There is nothing easier than to get into the habit of fault-finding, and nothing that is much more unprofitable. As one looks back over the experiences of a lifetime, he may have occasion to regret many an impatient and fretful word, but he will have little sadness on account of the kind and patient forbearance accorded to those with whom he has come in contact.

When calamity overtakes a friend, words of sympathy and encouragement are offered sincerely enough. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion?

In the course of our lives there must be many times when thoughtless words are spoken by us which wound

the hearts of others. And there are also many little occasions when the word of cheer is needed from us and we are silent.

There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make more endurable. And often, even in the midst of wealth and luxury, there are those who listen and long in vain for some expression of disinterested kindness.

Every pleasant smile, every gentle word, every cheerful deed, is a stroke of the brush that adds beautiful colors to the home sky, and so makes life's every day sweeter. Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last resting place. Think of the things you could have said of them, and to them, while they were yet living. Then go and tell them now.

> "Kind words have healed full many a wound,
> Have lightened sorrow's weight;
> Oh, then, in gentle words abound,
> Their revenue is great."

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride and a rowboat on the lake, and servants. He provided teachers who gave him knowledge that would make him good and great. But for all this the young

prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have. At length one day a magician came to court. He saw the boy and said to the king: "I can make your boy happy, but you must pay me my own price for telling the secret." "Well," said the king, "What you ask I will give." So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper and see what he could read. The boy did as he had been told. The white letters on the paper turned to a beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the kingdom.

"Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not;
Angels' hands will mark the spot.
Do a kindness, though 'tis small,
Angels' voices sing it all.
Do a kindness, never mind!
What you lose the angels find.
Do a kindness, do it now;
Angels know it all somehow.
Do a kindness any time;
Angels weave it into rhyme.
Do a kindness, it will pay;
Angels will rejoice that day.
Kindly deeds and thoughts and words
Bless the world, like songs of birds."

VI.

THE LAW OF LOVE.

There is only one source of rest in the midst of pain. It is the doing of duty. There is only one source of joy in the midst of pain. It is more than the doing of duty. It is the doing of love.—*Stopford A. Brooks.*

Mankind are always better for having been once happy; so that if you make them happy now, you make them happy twenty years hence, through the memory of it.—*Sidney Smith.*

Surely happiness is reflective, like the light of heaven; and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.—*Washington Irving.*

VI.

The Law of Love.

Those who would be happy must love. Not only parents, children and friends; but unlovable people. Love gives us the disposition to suffer long and still be kind. To see others possess talent and riches surpassing ours and not envy them. It keeps us from boasting of our personal possessions and attainments. Love makes us humble. It helps us to bear ourselves gently toward others. It makes us jealous of the rights of others as well as our own. It keeps us from being provoked by some supposed slight or insult. It makes us slow to suspect others of evil motives or evil designs. It causes us to rejoice in the triumph of truth. It makes us cover up the faults of others as we desire others to overlook ours. Love gives us confiding hearts. It makes us hopeful and trustful. It helps us to endure hardships and privations. These are all elements of happiness.

Patience is a fruit of love, and patience will help. She produces harmony in the family and in society. She comforts the poor and moderates the rich. She makes us humble in prosperity, cheerful in adversity, and unmoved by circumstances. Patience teaches us to forgive those who have wronged us, and to be the first to ask the forgiveness of those whom we have injured. She adorns woman and commends the man, and is beautiful

in either sex and in every age. In visiting a large family once it was observed how happy and contented they were. The visitor was there for a long time, and the happiness was never once broken. Before he left he asked the secret of it all. The answer came back, "We are patient with each other."

Another fruit of love is friendship. Being possessed of the faculty that gives social feeling or fraternity. Having a mutual interest in the welfare of others. Being congenial. Binding up the broken hearts, nursing the sick and encouraging manhood. Friendship scatters sunshine, lightens labor, sweetens life and blesses the whole world. It creates happiness, awakens joy and enriches life. Disseminating good to others through friendship brings joy and gladness into one's life. To be so loved and trusted that others troubled and with bleeding and breaking hearts may find a sure haven of rest in us. Having the confident assurance that out of the deepest and truest love our tears will mingle with theirs, and that our own hearts will bleed and break in tender sympathy with theirs.

Yes, the law of happiness is fulfilled in one word—LOVE. It is the rich soil from which grow joy, peace, long-suffering, gentleness, goodness, meekness and moderation. Out of it also grow self-control, largeness of heart and life, contentment, cheerfulness, kindness and hopefulness. These elements enter largely into the happiness of every individual. They are the fruitful branches that grow on the vine of love.

VII.

THE LAW OF HOPE.

Where there is no hope there can be no endeavor.—*Samuel Johnson.*

The setting of a great hope is like the setting of the sun. The brightness of our life is gone.—*Longfellow.*

Hope will make thee young, for hope and youth are children of one mother, even love.—*Shelley.*

Come, gentle hope! with one gay smile remove the lasting sadness of an aching heart.—*Helen Maria Williams.*

VII.

The Law of Hope.

The joyous life is full of hope. One's desire to be happy must be accompanied by confident expectation of attaining the same. Happy people live in cheerful anticipation of a bright future. To be happy one must be optimistic, rather than pessimistic. Hope is a faculty of intelligence, and is essential to any desired goal. No hope, no success, is true the world over. All people must fail without hope, and failure produces unhappiness. When hope's cheery light and inspiring voice are not seen and heard, dreary, starless night fills the soul and paralyzes the life.

When Alexander the Great set forward on his great exploits, before leaving Macedonia he divided among his captains and nobles all his property. On being rebuked by a friend for having, as he thought, acted unwisely in parting with all his possessions, reserving nothing for himself, he replied: "I have reserved for myself much more than I have given away; I have reserved for myself the HOPE of universal empire; and when by the valor and help of these, my captains and nobles, I shall be monarch of the world, the gifts I have parted with will come back to me with an increase of a thousand-fold." He realized his dream. He con-

quered the world. The secret of it all was he never lost hope.

Columbus had a vision of a round earth He met discouragements enough to dissipate the hope of the most optimistic. He would not give up. Hope was the guiding star that led him on till he reached the goal.

Dream of the future. See yourself under the most complete self-control. Behold one transformed from that which is narrow, little and envious to that which is big, broad and sympathetic. No more a pensioner at the mercy of others, but a great philanthropist blessing the world with kindly deeds, encouraging words and helpful friendship. No more fretful and unhappy, but perfectly contented, always seeing the bright side. See such visions. Dream such dreams. Form them into resolutions. Put them into execution. Always be hopeful. Observe these laws and your life will be pleasant and happy.

PART SECOND.

What Some Well-Known Authors Have Said Concerning the Source of Happiness.

THE WAY TO BE HAPPY.

A hermit there was, and he lived in a grot,
And the way to be happy, folks said, he had got;
As I wanted to learn it, I went to his cell,
And when I came there, the old hermit said: "Well,
Young man, by your looks you want something, I see;
Now tell me the business that brings you to me."

"The way to be happy, folks say, you have got;
And wishing to learn it, I've come to your grot.
Now, I beg and entreat, if you have such a plan,
That you write it me down, as plain as you can."
Upon which the old hermit, he went to his pen,
And brought me this note when he came back again:

" 'Tis being and doing and having that make
All the pleasures and pains of which mankind partake;
To be what God pleases, to do a man's best,
And to have a good heart is the way to be blest."

—*Byron.*

THE SECRET OF A HAPPY DAY.

Just to let that Father do
  What he will;
Just to know that He is true,
  And be still.
Just to follow, hour by hour,
  As He leadeth;
Just to draw the moment's power
  As it needeth.
Just to trust Him—that is all,
  Then the day will surely be
Peaceful, whatso'er befall;
  Bright and blessed, calm and free.

Just to leave in His dear hand
  Little things;
All we can not understand,
  All that stings.
Just to let Him take the care
  Sorely pressing;
Finding all we let Him bear
  Changed to blessing.
This is all, and yet the way
  Marked by Him who loves thee best—
Secret of a happy day,
  Secret of this promised rest.

—*Frances Ridley Havergal.*

The True Source of a Happy Life.

No man can be happy without exercising the virtue of a cheerful industry or activity. No man can lay in his claim to happiness—I mean the happiness that shall last through the fair run of life—without chastity, without temperance, without sobriety, without economy, without self command, and, consequently, without fortitude; and let me add, without a liberal and forgiving spirit.—*Good, "The Book of Nature."*

My conscience is my crown,
  Contented thoughts my rest;
My heart is happy in itself,
  My bliss is in my breast.

I feel no care of coin,
  Well doing is my wealth;
My mind to me an empire is
  While grace affordeth health.

—*Southwell.*

OPTIMISM.

There's a bad side, 'tis the sad side—
Never mind it!
There's a bright side, 'tis the right side—
Try to find it.
Pessimism's but a screen
Thrust the light and you between;
But the sun shines bright, I ween,
Just behind it!

—*Jean Dwight Franklin.*

If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
Tain't no use to sit and whine
When the fish ain't on your line;
Bait your hook, and keep on tryin'—
Keep a-goin'!

The difference betwixt the optimist
And pessimist is droll.
The optimist sees the doughnut,
The pessimist the hole.

LINCOLN'S RULES OF LIVING.

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln.*

Cheerfulness or joyfulness is the atmosphere under which all things prosper.—*Richter.*

Happiness is not perfected until it is shared.—*Jane Porter.*

My experience in life makes me sure of one truth, which I do not try to explain: That the sweetest happiness, the very wine of human life, comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch redhot metal.—*John Boyle O'Reilly.*

Fretting most of us call a minor fault and not a vice; but there is no other vice except drunkenness which can so utterly destroy the happiness of a home.—*Helen Hunt Jackson.*

There is a sort of virtuous selfishness in benevolence; for the more we live for the good of others, the more we really benefit ourselves.—*Unknown.*

If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam;
The world has nothing to bestow,
From our own selves our joys must flow,
And that dear hut our home.
—*Cotton.*

Who is the happiest of men? He who values
The merits of others,
And in their pleasures takes joy, even as
Though 'twere his own.
—*Goethe.*

Still to ourselves in every place consigned,
Our own felicity we make or find.
—*Goldsmith.*